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NEW YORK, SATURDAY, DECEMBER 19, 1857.

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**National Anti-Slavery Standard.**  
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Pro-Slavery.

THE ABOLITION MEETING.

From the Newark (N. J.) Evening Journal.

YESTERDAY afternoon the writer dropped in to hear the abolition harangues at Mulberry Hall. The proceedings had not proceeded far before my conscience began to upbraid me, that I had allowed my curiosity to cause me to ascertain a description of the Sabbath, and give countenance to an organization of misguided fanatics, who, could they compass their designs against the Constitution and Union of our country, would destroy the foundations upon which the social fabric itself rests, and the blessings of that liberty about which they prate so much. The exercises were opened by Mr. Phillip Moore, of this city, who presents the lineaments, and doubtless is possessed of the temperament, that fits him for a martyr; all that he lacks to complete the character is the courage to go where alone his sentiments can possibly be of any avail, and that is among the slaveholders themselves. Mr. Moore commenced the services by reading a fanatical production from the pen of the crazy poet, Jerrold Massey. He, in his labours to establish peace, like the Abolitionists in their crusade for liberty, would demolish the citadel that protects and cherishes both. After Mr. Moore got through with the poem, he indulged in a few remarks denunciatory of cowardly constitutions and institutions, that overshadowed and stifled individual convictions. These "constitutions and institutions" were, of course, the Church and State—these both were combined to hold the slave in bondage—the inference was that they should both be abolished, that the African slave might have the privilege to relapse into barbarism.

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That your readers may have some idea of the sophistry employed and the fanatical ideas uttered by this man, instance the following: He appealed to his audience, to know what would be their feelings and actions if their wives and children were enslaved; if they would, under such circumstances, disregard the force of law, or the obligations of constitutions, in their efforts to release them; the sentiment was enjoined that, as Christians, they were bound to disregard the same sanctions by an effort to release an African slave and her children. This candidate for a slaving operation and a straight jacket further asserted that the liberty of one negro slave down South was of more value than all the paper Constitutions and Undeas in the world. Mr. P. said a great many treasonable things; the utterance of which in the early days of the Republic would have caused the forfeit of his ungrateful life.

After Mr. P. got through with his heresy, a Miss Susan Anthony got up, and scolded for some time like a petulant old maid, as she evidently is. The women, especially, were appealed to, to use their exertions to liberate the slaves. The plan suggested was to dissolve their connection with the churches, and concentrate their efforts in combinations to effect the liberty of the slaves. This was more commendable than their labours to further the missionary cause. She then attempted to enforce her appeal by charges of great monstrosities on the part of the Southerners, one of which was the paying of two thousand and five hundred dollars for a negro woman. She charged that this price could not have been paid for any consideration of labour. Said the refined and delicate lady, it was for the purpose of prostitution. When it is known that one dollar per day is frequently paid down for a slave, solely as a matter of feeling, growing out of a desire to oblige another slave in the possession of the purchaser. On one occasion, he saw a gentleman who owned the parent for the son, aged 11 years (owned by another party), eleven hundred and twenty-five dollars. His only object was to oblige the mother. Methinks the edge of all the earth would be much more inclined to smite on an act of this kind than the violation of his command: "Thou shalt not steal;" of which the Abolitionists are so often, directly and indirectly, guilty, when they carry off and harbour the slaves of the South, which, under the Constitution of the United States, are as much property as the house that shelters from the inclemency of the weather these violators of the decalogue, who in their own persons experience the blessings of a government that seek so earnestly to destroy.

2. C. S.

Selections.

DOUGLAS IN REBELLION.

The speech of Senator Douglas, in opposition to the Administration scheme for forcing the Lecompton Constitution upon the people of Kansas against their will and in obedience to the demands of the slave-holders, displays his usual tact and power. He shows conclusively that all of the earth would be much more inclined to smite on an act of this kind than the violation of his command: "Thou shalt not steal;" of which the Abolitionists are so often, directly and indirectly, guilty, when they carry off and harbour the slaves of the South, which, under the Constitution of the United States, are as much property as the house that shelters from the inclemency of the weather these violators of the decalogue, who in their own persons experience the blessings of a government that seek so earnestly to destroy.

THE NEW DEMOCRATIC DOCTRINE.

From the Washington Union of Nov. 10.

The primary object of all government, in its original institution, is the protection of person and property. It is for this alone that men surrender a portion of their natural rights.

In order that this object may be fully accomplished, it is necessary that this protection should be equally extended to all classes of free citizens without exception. This, at least, is a fundamental principle of the Constitution of the United States, which is the original compact on which all our institutions are based.

Slaves were recognized as property in the British colonies of North America, by the government of Great Britain, by the colonial laws, and by the Constitution of the United States. Under these sanctions vested rights were ascertained to the amount of some sixteen hundred millions of dollars. It is, therefore, the duty of Congress and the State Legislatures to protect that property.

The Constitution declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States." Every citizen of one State coming into another State has, therefore, a right to the protection of his person, and that property which is recognized as such by the Constitution of the United States.

So far from any State having a right to deprive of his own property, it is its bounden duty to protect it in its possession.

If these views are correct—and we believe it would be difficult to invalidate them—it follows that all the States, whether organic or otherwise, which prohibit a citizen of one State from settling in another, and bringing his slaves with him, and most especially declaring slavery to be a crime, are direct violations of the original intention of the government, which, as we before stated, is the protection of person and property, and of the Constitution of the United States, which recognizes property in slaves, and declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States," among the most essential of which is the protection

of what is recognized as property by the Constitution of the United States, by a provision which applies equally to all the States.

What is recognized as property by the Constitution of the United States, has an inalienable right to be protected in the States, on its introduction into any of them, and the prevailing sentiment of the people of a State, there intrude it to opposition to that sentiment, and thus it falls inevitably to the lot of those who are at variance

with their neighbours. There is, then, no necessity for laws prohibiting their introduction, and the prohibition is a gratuitous insult. The public sentiment is a sufficient guarantee. If the field were ever so open, there is not the least likelihood that the southern planters would go and settle with their slaves in the northern section of the United States, where they would be more than worthless as property, their possession a source of eternal vexation and their support an intolerable burden. There never has been, to our knowledge, and probably never will be, an instance of this kind.

## FREE NEGROES IN VIRGINIA.

Extract from Gov. Wise's Message.

WHAT is to be done with them? is the question, and it is difficult to settle it justly and to our satisfaction. Several modes have been proposed. One is to send them, in our exodus, out of the State to non-slaveholding States of the Union. I doubt both the policy and the justice of this plan. Its reason assigned is a predictive spirit, to teach Abolitionists better how to appreciate the nature of the negro. But that spirit, always blind, is apt to make so many missionaries among the foes to our institutions and to our people, to harder them against us rather than to convert them in our favour. Besides, they would, on this plan, have to be sent North to a climate not suited to their habits or natures; and it would be harsh thus to subject them to wholesale dispersion, disease and extinction. Such is their fate in free States and in cold climates. They are not fit for freedom or frost, unless they are among friends who will provide for them, and slaveholders at least are the best friends to the African race, and their climate and location are most kindly to their nature and habits. It would be more humane, and more just to them, to take from them their liberty at once, and sell them wholesale into slavery, without their consent. But the moral sense of our people would revolt at a violation of individual and personal rights like this, and no such usurpation would be tolerated by public sentiment. What then? if they ought not to be sent North to the South and the tender mercies of fanaticism brot not ill to the South and slavery? The answer is, that we ought to colonize as many as we can in Liberia; to take back under masters as many as are willing to return to the patriarchal protection of slavery; to encourage the various industries among them, by seeing that they are compelled to learn valuable trade and arts; and to reform their penal codes so as to punish capitally certain of their higher offences; to punish their secondary offences with solitary imprisonment; and to condemn the minor offenders and the idle to labour on the public works. A code of discipline would soon rid us of all the vicious and dissolute, and retain to us the trustworthy, the virtuous and industrious.

I submit to the Legislature whether the separate tax upon them for colonization purposes is constitutional, and if the same be passed before the new Constitution went into operation, and the Constitution provides that all taxes shall be equal and uniform. Now this is not peculiar and not uniform—it is special and partial, and on one class alone, and capital tax is provided only to be levied on white male inhabitants of 21 years of age. Under the law \$100 per annum is raised from the negroes, and about \$1,000 per annum is expended for its propagation from their professions. They freely announced their opposition to slavery, but their acts gave the lie to their professions. They, too, avowed their devotion to the Union. Mr. P., I think, misrepresents the Republican party quite as much or more than does the Democratic party. The Republican party, it is true, express a determination to preserve the Union, but it is to be done by violent means. The slaves of the South are to be liberated if they are ever in a position to enforce their views; and the South should resist the spoliation of their property, they are to be forced to submit to the outrage. This is the legitimate result of Republican principles and rules.

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## LATEST FROM KANSAS.

The infamous arrangement of the bogus Convention at Leavenworth, whereby the Border Ruffians, with the aid of the Administration at Washington, hoped to foist a pro-slavery Constitution upon Kansas in defiance of the popular will, has awokened in the people of that Territory a spirit of resistance which has already led to very important results, and which, if persisted in, may possibly secure for them a victory over their enemies. After the departure of Gov. Walker, the duties and responsibilities of the executive department fell to Mr. Stanton, the Secretary of the Territory, who, in view of the intense excitement and indignation of the people, yielded to their urgent solicitations and issued his proclamation convening the new Territorial Legislature in extra session at Leavenworth on the 7th inst. He did this in response to a written request, signed by a majority of the members of both branches of the Legislature, who pledged themselves that the action of the body at the called session should be confined exclusively to such measures as might be deemed necessary to defeat the Leavenworth swindle. Mr. Stanton was convinced that this was the only measure that could prevent a civil war, the people being resolved upon resistance, in some shape, to the effort to fasten upon them a pro-slavery Constitution in defiance of their will.

The Legislature convened in accordance with this proclamation and was organized on the 8th inst. C. W. Babcock was elected President of the Council and G. W. Ditcher Speaker of the House. The acting Governor presented a message in which he said:

"In consequence of recent events having produced a profound agitation of the public mind, and a sense of wrong and injustice, whether well or ill-founded, and an apprehension of greater evil arising therefrom, having aroused the people of the Territory to their consideration, and to a greater excitement, I find myself compelled by a sense of duty to call you together, that you may adopt prompt legislative measures to arrest the calamities which threaten the public peace."

It is probable that, ere this, the Legislature has nullified the action of the bogus Constitutional Convention by the incorporation of the law under which it was constituted, and making provision for a new election in which the people will be permitted to say which Constitution they will adopt—that framed by the Free State party at Topeka, or that of the Leavenworth conspirators. Through this act of justice on the part of Stanton, the Free State party has been able to gain for itself a basis of legal authority and to put its enemies in the position of rebels. We see not how this advantage can be wrung from them, even by the aid of the Administration; for, although Stanton was removed by the President immediately upon the telegraphic announcement that he had called the Legislature together, his successor, Denver, took of the Border Ruffians as he is, will have no power to resist its action, as the Free State party have a majority sufficient to override his veto—supposing he reached Leavenworth in time to try the effect of that prerogative, which is by no means certain. In a few days we shall learn by what measures the Legislature has undertaken to defeat the Leavenworth swindle.

There are rumours that the President will support Agent Calhoun in opposition to the action of the Territorial Legislature, and give him the aid of U.S. troops in consummating the elections of the 21st of December and the 4th of January, as prescribed in the Leavenworth schedule. On the other hand it is said by those who best know the state of feeling in Kansas that such action on the part of the Administration must inevitably lead to a civil war, as the people are resolved that they will not longer submit to their oppressors. A delegated Convention—the largest ever held in the Territory—assumed at Lawrence on the 3d inst. Gov. Robinson presided. The spirit exhibited was decidedly revolutionary. The following resolutions were adopted:

1. Resolved, That we utterly repudiate said Constitution, framed at Leavenworth; that it is an instrument hostile to the popular will; and, appealing to the God of Justice and humanity for the rectitude of our intentions, we do solemnly enter into a league and covenant with each other, that we shall never, under any circumstances, permit the said Constitution so framed, and not submitted to be the organic law for the State of Kansas; but do pledge our lives, our fortunes and our sacred honours in causeless hostility to the same.

2. Resolved, That we denounce the so-called election of December 2d as a swindle, and the election of Jan. 4, 1858, as being a falsehood against the peace of the nation and the will of the people.

3. Resolved, That the Legislature elected in this Territory on the 5th day of October, 1857, is the only legitimate Territorial law-making body that has ever been elected for the Territory of Kansas, and that its functions shall not be superseded by any Constitution or State Government until a fair and impartial vote shall be had on the same.

4. Resolved, That this Delegate Convention do hereby reconstitute the Constitution known as the Topeka Constitution, to represent the wishes of the people of Kansas to-day; and that when we shall have again received the popular sanction under authority of the only legitimate Territorial Legislature ever convened in Kansas Territory, recognized by the United States, that we shall maintain it against all opposition.

5. Resolved, That looking chiefly to the above end, we respectfully memorialize the Territorial Legislature, about to convene in an extra session on the 7th inst., to frame a fair and impartial election law, and that, under it, do submit the two Constitutions—the people's Constitution framed at Topeka, and the Constitution framed at Leavenworth—to a vote of the people of this Territory, and that the said Legislature provide that the Constitution which shall receive a majority of all the legal votes shall become the fundamental law of the State of Kansas.

The latest despatch from St. Louis says:

"Kanases letters to *The Republican* state that intense excitement prevails among all classes of people in the Territory, and the probabilities are that the party opposed to the Leavenworth Convention will not permit the election on the 21st."

"Gen. Lane, and 300 or 400 men, were encamped near Leavenworth; and threats had been made of driving Gen. Calhoun and the members of the Convention out of the Territory, but no outbreak had yet been attempted."

**THE MORMONS.**—The latest advices from Utah afford additional evidence of the determination of the Mormons to resist the entrance of the U.S. troops into the Territory. They are in a state of intense excitement, and their leaders are preparing for deeds of rapine and blood. The ground taken is, that the U.S. Government is bound to allow all the Territorial offices upon residents—in other words upon Mormons. This would seem to be a legitimate application of the new Democratic doctrine of Popular Sovereignty. The only "Gentile" U.S. officer left in the Territory after the exodus of last Spring, Dr. Hurl, Indian agent, has been compelled to flee for his life. To show the spirit that prevails among the leaders we give extracts from some of their sermons.

"Heber C. Kimball, in one of his discourses (reported in the Mormon organ), said:

"I want to tell some of my feelings here to-day, in a few words, relative to Bro. Brigham. I call him brother, because he says if I call him President he shall call me President, and just as sure as he does, I am as flat as a pancake. I shall only call him President before the saints, because I am going to say before our enemies, that we are to come."

"I well remember, when I was a school-boy at Andover, that a walk to the bridge over the Merrimack, where Lawrence now stands, was a favorite Saturday afternoon's walk. Nothing could well be more quiet and solitary than the scene was then. The river rolled tumbling and foaming finely, I remember, under the bridge and so away to the sea. I never dreamt of its being caught and set to work, and that because of this very roughness which made the rapids so pretty to look at. One would hardly have believed then, had it been told, that a City was to be conjured out of nothing and set down on the farther bank, with the splendid masonry of the Bay State Mills reaching over into the river's bed. The City is there and the Mills; but the wealth of which they were supposed to be the sign has shrunk away and disappeared, like the glittering turrets of a fairy-tale. New England has had a severe lesson this year; but it is one that will put her property on a much sounder basis, if she profits by its teachings. The first thing she should learn from it is that as the half is more than the whole, so one man is better able to carry on an intricate business like manufacturing than a multitude. And the second, that cities make themselves and cannot be forced like grapes or pineapples, or, at least, be forced in the case of those fruits, to be as good as Nature can make them, as Natural Nature does. Mr. Cowper says that 'God made the country and man made the town.' I rather think he made, or occasionally made to be, the man as well as the other; and when men undertake to put them where he has not made them necessary, they are very apt to find that they do not understand the business."

"The above letter was intended for last week's issue, but crowded out. We are now able to report that a series of meetings was held at Boonton, N. J., on the evenings of Thursday and Friday evenings of last week, additional meetings of the series in the surroundings of New York, were held in Paterson, N. J. The audiences, though not as large as in Newark, were good-sized, and composed of an intelligent class of persons, who gave us the name of our friends, and who acknowledged him in every capacity that pertains to his calling, both in Church and State, do you not? [Voices, 'Yes']"

"Well, he is our Governor. What is a Governor? One who presides or governs. Well, now, we have declared in a legislative capacity that we will not have poor, rotten, rickety courts come and rule over us, such as some have been accustomed to send. We drafted a memo and the Court and the House of Representatives signed it, and we sent to them the names of men of our own choice, as many as five to eight men for each office, men from our own midst, out of whom to appoint officers for the Territory."

"Now, I will tell you, I have about a hundred shots on hand all the time; three or four fifteen shooters and three or four revolvers right in the room where I sleep, and the devil does not like to sleep there, for he is afraid they will go off half-cocked."

"If you will lay a bowie-knife or a loaded revolver under your pillow every night, you will not have many pleasant dreams, nor be troubled with the night mare, for I assure you that the devil is so much afraid of a weapon of death."

"You may take this as some of Heber's wild visions if you please. I have acknowledged myself as one of the people, and now I am going to take our own name, and we will not be false named any more. We are the kingdom of God, we are Sons of Heaven, and we will have you, Bro. Brigham, as our Governor just as long as you live. We will not have any other Governor, but he will go to hell."

"Bringham Young, in a recent sermon, uttered himself:

"I do not often get angry, but when I do I am righteously angry, and the bosom of the Almighty bares with

anger towards those scoundrels, and they shall be condemned in the name of Israel's God. We have been too long in this land, for there is no just law here, and we will further corroborate our own proof. And I am not going to have troops here to protect the priests and a hellish rabble in efforts to drive us from the land we possess, for the Lord does not want us to be driven and sold. 'If you shall assert your rights and keep my commandments, you enemies.' The government of our country will go by your board through its own corruptions, and no power can save us that outlasts us. The blow for another season, it is said, will be averted by the Later Day Saints. Have we faith and will have faith enough to avert their enemies? I have prayed fervently about this matter, for it has been said that the troops would come, but I have said that if my will prevent it they shall not come. If God will turn them whithersoever he will, so that they do not come, I shall be perfectly satisfied. But another comes up and says to the one that prays for our enemies, that there is no man or woman that is not willing to destroy us. I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman that is not willing to destroy us, then let them come, for I want to fight them."

"I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman that is not willing to destroy us, then let them come, for I want to fight them."

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Miscellaneous Department.

THE LITTLE ABOLITIONIST.

By the Author of "THE AUTOBIOGRAPHY OF A FEMALE SLAVE."

I Written for the National Anti-Slavery Standard.]

CHAPTER V.

A bout ten o'clock next day—at Sally Morton's usual hour for school—she recklessly threw aside her satchel of books and, tying on her straw hat, wended her way toward the centre of the village.

Having slept but little the night before, her blue eyes were cloudy and gray; her red cheeks were a thought paler, whilst the long curls hung over their flat and limp.

Sally was sorrowful. She dared not go to her mamma, for she had no words of comfort to take her. She looked down toward the beautiful river that wound like a peaceful thought by the village; and who ever looked at water flowing silently without experiencing a calm joy? It predicts satisfactions not of this world, and leads us out of the narrowness of self into the Infinite; and we are sadder, we are better for it.

Sally was too young for such reflections; but she felt the heat of the long and weary nights cooled by that calmly-running river. On and on she went until she found herself in front of the jail-yard, from the gate of which poor Jack was coming with a heavy face. She stopped and looked kindly toward him. She knew him, as indeed she knew half the slaves of the county.

Turning to an old negro standing by the gate, she asked,

"What are they going to do with Jack Miller?"

"Oh, bless you, little missis, he is sold down the river to Trader Spriggs. He was gwine to be married and didn't want to go; he said something or other which they said was impudent, and they is gwine to take him to the whippin'-post!"

The old man furtively wiped his eyes upon his coat-sleeve. Sally perceived it, and her naturally sympathetic heart went out in love and commiseration.

With a firm step she walked after Jack and his persecutors, and soon overtaking them, she fearlessly confronted the trader.

"Mr. Spriggs," she demanded, "what are you going to do with Jack Miller?"

He knew her as the pet of the village, the orphan of a once honoured citizen, and the grandchild of old Mr. Morton; taking off his hat he obsequiously said—

"Oh, little Sis, this is a bad nigger and I am going to punish him. Don't you constrain yourself 'bout him."

Sally was too young to understand policy, or she would not have replied as she did:

"Mr. Spriggs, you are a mean, low, wicked man, and I hope, I know, the devil will get you. You are not fit for decent people to speak to. You are low and mean. I've heard about you. You get rich by selling poor black people away from their homes. Oh! you ought to be ashamed of yourself!" And as her passion rose with her words, she added, whilst fury danced over her face, "I wouldn't go to heaven if such as you were there. The devil is too polite to live with a base negro-trader."

Her tone was loud and vehement. With a fierce oath, the trader hurried his victim away from the very sound of that child's expostulatory voice.

Poor Jack, it was all the worse for him. His back paid for Sally's freedom of speech.

We will not recount the horrors of that frightful whipping which drew more than blood from the tortured victim. Suffice it, without narrating particulars, to say that life went out beneath the lash—but that was well. Better to die thus ignominiously than waste through slow days and weary nights youth of heart, pride of manhood and all the hope of life!

Sally did not go home—she did not seek the cabin of her mamma, but away she fled to the tempest-shade of an old wood near the village. There she sat upon an old moss-grown rock until the sun began to cast gloomy shadows through the arches of the forest. Who can say that angels did not minister to her there and then? feed her with the good food of life? We will not; for when she returned, late in the evening, her face was radiant with an inner light. The fierce indignation of the morning had died out, and the power of love lived only in its ashes.

She went straightway to her mamma's cabin, and, without hesitation, opened the door and walked up to the very corner where her foster-mother sat in that grief that knows not tears, bottomless and tideless. Sally wound her white arms around her neck, and her young tears fell soft as dew upon the old, tired head.

"Mammy, it won't always be so. God told me in the woods that it would stop after a while. Oh! I wish the time had come now." The woman put her arms up and drew the child close to her bosom.

"Oh, dear child, it pities you is all that's left me. Sally, I nursed you; I kept you when you was too little for any of them to love; now you are getting big, will you love me still? I'm old and a slave, but, Sally, I've been a mother to you."

"Mammy, do you think I love anybody as well as you? No, indeed, you never could me; you always love me. I wish I could have been sold in Uncle Bill's place."

"Oh, no, dear child; all his fear was that you would grieve 'bout him, cry so and make yourself sick. See here"—and she fumbled with her pockets till she brought out a dollar which she handed the child—"this was all the money he had in the world, an' he left it to get you a doll or something to remember him by."

Sally was overcome. She wept aloud.

"No, mammy; no, I won't take the money; keep it. It will break my heart. I wish I were dead. Oh! I do, indeed I do."

"Oh, Lord! dear child, don't cry, don't take on so! I am an old fool to be troublin' you, pretty little one, with my troubles. Oh, it's too bad!"

She got up and set about looking for some refreshments for Sally. All she could find was a cup of fresh milk and a cold cake.

"Here, take this, Sally, an' you'll feel better."

"No, mammy, I don't want to eat. I can't touch it;" and she impatiently pushed it aside.

It was touching to see this poor slave-woman cover up her own grief in her anxiety and concern for her foster-child. She "turned to the wall," when she wept that no eye might see her grief; and, to shelter her mistress's child from a moment's affliction, she put off the guise of sorrow with which her heart very naturally clothed her features.

Sally spent the night with her; and, as of old, she began to relate stories—nursery tales, full of old and pretty conceits, to beguile the evening hours. But the child's heart had suddenly grown old—sheasked for other things. Her sympathy with the oppressed had widened her own sphere of vision. She saw beyond her surroundings; got out of the limits of the Present and sent her far-reaching ken into the heart of the "To Come"; the range of the "More Beyond." Great questions of life and destiny are more apt to trouble the child than the matured. Adolescence is fair and flowering, but it bears its germinating seed of inquiry. And though childhood seem only a grateful acceptance, it is most often a longing, and an asking. But the magnificence with which children portion out gifts and their overflowing measure of happiness are truly a shame to our more meagre manhood. Sally questioned her foster-mother with regard to the general feeling of the slaves, their desire for freedom, &c., &c. At first Aunt Betty was coy and reluctant in her answers. By and bye, forgetful even of the trouble she might give the child, she warmed up in the subject. Then Sally heard how the word freedom was a talismanic sound that seemed to galvanize the dullest.

"What is the morning news, Sally?" asked Miss Manners.

"Sad enough, Clara; those poor fugitives have been arrested."

Miss Manners confronted her cousin in the most superficial manner. A cold light flashed out from her steel-gray eye; chilling and sharp as a December air was the tone of her voice.

"Do you call the returns and awards of justice sad?"

It was odd to see her sitting there, the fairest face of the group—a little white swan amid a flock of ravens; for, with the exception of Aunt Betty, they were all full

negroes. But their talk, despite its odd form, its quaint grotesqueness of expression, had a fine, pulsing undercurrent of human aspiration, truly grateful to the lover of humanity.

"I wonder if black folks 'll allers be slaves!" said Jim, a large, bluff-looking negro.

"I guess they will as long as white folks has that way," answered Jones.

"I'd like to know how mistress feels, allers havin' somebody to wait on her. Laws bleas you, she never ties her own shoes. I does it for her; and if I don't lace her cossets to please her, she fetches me a nice slap. I tell you," and the cheerful black-faced girl, of careless eighteen, gave a merry laugh as she delivered herself of this ambitious wish.

"I doesn't want to be master over nobody. I only wants to be owner of myself," said stout John. He was a dark-brown face, full of undeveloped intelligence.

"I wants my freedom some way or 'nother. I doesn't care how, put in another."

"We'll never get it on the airth," said one in a mournful voice.

"All of you ought to be free," added Sally, "and, if I were in your places, I'd have it if I killed my masters for it."

"Oh, Lord, dear child, don't talk that aray, or the white folks won't let you come to see me any more," broke from Aunt Betty, in an agitated tone.

"She is right, an' it's what I has alleen tellin' of yer; but you is all afraid to move yer hands. I'd rather shot down than live a slave much longer." This was said by Ben, a blacksmith, belonging to a Mr. Follis, of the neighbourhood. The words came hoarsely from his throat, like muffled thunder, whilst the speaker's face was dark and furious as a midnight tempest.

After this followed a general murmur of discontent, and Sally was like an incendiary torch applied to combustibles. They all began to blaze and crackle as she preached up social and individual independence. She scarcely knew all that her flaming words involved. She spoke from her heart, she knew no written law, she only knew of those first principles that were written in her own soul. They were true, or the hearts by which she was surrounded would not have throbbed so quickly to her words, treasonable as they were.

The child scarcely knew what she was saying; certainly but half the value of her words. She was surprised when eyes blazed round her, dark faces lighted up, forms stout and hardy drew near her, fearful of losing a single word. They were magnetized. She spoke the words they longed to hear, and their poor, well-nigh put-out hearts thrilled like harp-strings beneath her tones.

"I would be free, Ben, if I were in your place. I'd run off; I'd fight; I'd kill my master if he tried to hold me back."

"Oh, laws oh, laws, don't listen to the dear child," broke fearfully from Aunt Betty's lips. "She'll get herself and us into trouble."

"Who keeps for trouble, Betty? I wants my rights an' I mean to have 'em, just as that white child says. I doesn't mean to serve any more. I'se a right to myself, and dey may beat me to death, just as dey did Jack Miller-day, but still I doesn't mean to slave it any longer. I'se bin a workin' hard for my master for two an' forty years, an' I ain't had nothin' but a few coarse clothes, hardly enough to cover me and not enough to keep me warm. My wife was sold to buy finery for master's darters. My children was sold, one by one, on de block, and now I haint got nothin', and it don't make much difference whether dey kills me or not. I'll try to set a xample to de rest of ye—an' when I strikes, I wants yer to follow."

"To do or die" looked out from his fierce eye, whilst determination was written round the compressed corners of his wide mouth. The others looked at him with amazement. They but partly sympathized with his words. Freedom was precious to them only as an individual possession. They did not apprehend (how could they?) the greatness of a thought destined to shake a continent, to arouse to highest energies a sleeping people and elevate men half to the dignity of godhood. They dispersed at eleven o'clock—a rather late hour at night for slaves to be from home—and for which, if found out, they were no doubt whipped next day.

CHAPTER VI.

It is not our intention to follow Sally Morton year by year through the various stages of her life, therefore we leap over her school-day hours, and look in upon her ripe and flush in the pride of eighteen. A pet, a belle, a darling of society, yet carrying in her young bosom the remembrance of many dark scenes and gloomy, unhappy times; never forgetting the horror that kept watch over the slave's life; bearing in her soul a fountain of tenderness for him who wore the chains—developing with years and growth the great idea of universal freedom. There looked out from her sad eyes a strange expression of human inquiry. Still, she was the love of her mamma's heart, the only pride of her weary days. And Sally endeavoured, by her gentle ministrations, her soothing manner to the slaves, to soften—if possible—their dreary lives. Time fitted on to open the sweet flowers of her bursting womanhood. Often poured in upon her—her hand was in a carriage, and talking to beaux; fine amusement fitted on to the slaves; and to parties. Laws, you ought to be happy!"

And Joe seated himself, in a sort of a Turkish fashion, in the corner of the fire-place, upon the rug, looking pleasantly up into Sally's half-candid and altogether pleasant face.

"Why, you see, Joe, I think there is a better way of living than wearing fine clothes, going to parties, riding in a carriage, and talking to beaux; fine amusement fitted on to open the sweet flowers of her bursting womanhood. Often poured in upon her—her hand was in a carriage, and talking to beaux; fine amusement though it be."

"Oh, laws yes, by and by, when gits old, you'll git religion, and jine de church, and so go to heaven, when you dies, wid all de quality?"

"With the quality?"

"Yes, Miss Sally, 'sure you're gwine wid de quality, because you was born wid 'em. Devil don't get nobody but de niggers and poor white folks."

"Why, what kind of talk is this, Joe?" and Sally couldn't resist a laugh.

"Why, I knows it of myself, Miss Sally—sure, an' ain't hell God's kitchin, an' dat is de place fur niggers and poor white folks."

"Do you suppose, Joe, that God makes any difference between people?"

"Why, yes, man, he does, ob course. De white folks makes a 'stinction, an' ob course dey gits de notion from God. I don't suppose de white folks would live in same house wid niggers, if God was to tell 'em to, bekase dey is too much of quality fur dat."

"With the quality?"

"Yes, Miss Sally, 'sure you're gwine wid de quality, because you was born wid 'em. Devil don't get nobody but de niggers and poor white folks."

"Why, what kind of talk is this, Joe?"

"Why, yes, mam—they all has putty, fair skin, red cheeks, and putty features. I loves to look at white ladies, dey is so fine an' nice."

"I wish they were fine and nice, Joe, but there are very few of them who are: fair and fine exteriors cover their heads black as night."

Joe looked up with an uncomprehending sort of expression, but our young heroine was too much absorbed in her own thoughts—the train of which Joe had excited. This girl so pined for human sympathy, for full, free heart-communication! There was no one to minister to her highest thought; no one to guide her in the right course; but there was a wise, invisible hand directing her, with the beautiful faith of a little child, she leaned upon the arm of 'Our Father.'

I don't recognize property in human life," was the calm reply.

"It makes small difference what you recognise."

"I am truly sorry that it does not; for I do long to see a proper recognition of personal liberty. Our world would be better and our race more elevated. Don't you ever think, Clara, that that now dominant Anglo-Saxon race will have to suffer for its iron-hoof tread over a poor enfeebled people?"

"I don't understand your fine-spun theories. They are as bald as they are crude and ridiculous. The Anglo-Saxon march must be, and is, onward, crushing down all opposing forces, up-building and wide-spreading itself. It is destined to regenerate and strengthen the race and make the world better for its all-powerful dominion."

"Would you have thought thus valiantly if you had belonged to another race? What are the characteristics of greatness? If you assume them to be blood-spilling, rapine, outlawry, irreligion and diabolical wrong doing, then I grant you that the Anglo-Saxon race is the greatest."

"How idly and ignorantly you talk. You want of patriotism is only excelled by your crudity of speech and plentiful lack of judgment. There is no satisfaction in talking to you, Sally, for your absurdity amuses more than anything else, and so takes all earnestness out of the conversation. I used to hope that you would outgrow this folly; as a child it could be tolerated in you, but now persons very naturally expect something like reason and sense from you."

"What are reason and sense, Clara?" asked Sally in her old, blank way.

"Gifts or attributes which you do not seem to possess?"

"Yes, but that is not telling me what they are."

Miss Manners glanced contemptuously toward Sally, then turned away with a low, sneering laugh and left.

CINCINNATI, Christmas, 1856. A. P. C.

For The National Anti-Slavery Standard.

TO MISS F— S—.

With an Embroidered Travelling-bag, contributed by a Lady of London to the Boston Bazaar.

Through faded and worn by a long gentle usage,

Likewise frail hand that offers the gift,

Not less truly it speaketh its time-honored message,

The Pariah, down-trodden, to life.

Fall ten years have gone by since Albion's daughter

(Froud England), who errs while she pleads)

Sent this token of sympathy o'er the deep water,

Her wrongs to stone in kind deeds.

The guilt-hardened heart of Columbia then blushed—

The heart now on fire with hot zeal—

Her thousands in teems then, if noted, were numbered—

Her true souls now wakened to feel.

Fair fingers, in fair lands, the struggling, united

To work for our people, in chaste;

The torch of God's mercy, by weak Faith ignited,

Fell on tables, rich piled, for pure gains.

One lone voice, lowly breathing, has earnestly pleaded,

While strong ones have labored with main;

But Truth, tho' slandered, despised, or unheeded,

Doth never give utterance in vain.

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